

The Baptist Examiner

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"To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20

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THE LILY AND THE APPLE TREE

By JOE WILSON, SR.

Winston-Salem, North Carolina

"I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree free among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song of Solomon 2:1-3).

We have what we call the Book of the Month at our church. The last two months, the books have been Ecclesiastes and the Song of Solomon. I have been greatly blessed by the study of and preaching from these two books. I verily believe that God had them placed side by side and in the order they are. We see in Ecclesiastes that life is not worth living without Jesus Christ. We learn that everything in the world is really nothing at all. That if one seeks the things of the world, and attains that, still he has nothing but a handful of wind and much vexation of spirit. We learn how poor a rich man can be. But in the S. of S. we see that if we have Christ, we have everything. We have great delight in Him. We learn here how rich a poor man can be. What a contrast between

the two books, and how Ecclesiastes prepares our hearts, when we learn its lessons, to receive the lessons of Song of Solomon.

The Song of Solomon is rather



JOE WILSON, SR.

difficult at times. One difficulty is that it is hard to know who is speaking at times. Another difficulty is that the figures used do not mean to us what it did to the original readers of the book and we have difficulty at times understanding

the lessons of these figures. Some interpret this book in a natural sense only. They think that it sets forth the proper love that should exist between a husband and wife. Surely, it has some great and needed lessons when looked at like this. Surely the Bible has much to say about proper married love. Surely, marriages would be better and more lasting if both parties patterned after the Song of Solomon.

But I do believe the Book has much more than this in it. Some interpret the Book typically, that the book sets forth a love relationship between Solomon and some woman. Then this love is a type of the love between the Lord and His people. I would not greatly oppose this interpretation. But I do have trouble thinking of this book as setting forth the love of Solomon for one of his seven hundred wives, of the love of one of those wives for Solomon. It seems to me that the love described in this book could not exist except between one man and one woman.

Though I do so very hesitantly, I lean towards the allegorical interpretation of this book. I do it hesitantly because I am much op-

Two families established themselves on several acres of land where there were two houses. One house faced one road, the other another road, and the land ran between these roads. It was the same kind of land throughout, with not even a fence separating the two plots. One family farmed half of it, the other family the other half.

The two men worked at the factory and farmed their land after working hours. Neither man was a professing Christian, but their wives were Christians who believed in paying tithes. Both men learned from their wives and the Bible that they should pay tithe. As a result one paid the tithe, the other did not.

They purchased their seed from the same place, the factory store. They planted the same crops. They cultivated the same amount of soil. They used the same amount of fertilizer. They put the same amount of labor on their crops. It was as fair and equal a demonstration as I have ever seen or heard of during all the years of my life. I watched it all for I lived nearby for a whole summer.

One man's prospered; the other

man's farm failed. The sun shone on them both. The same rain fell on both. They had the same attention, but the tomato worms and potato bugs and corn borers and cutworms seemed almost to know that one man was a tithe payer and the other was not. They seemed to have discovered which was which. At any rate, these devourers molested the growing things of the non-tither, and the tithe payer was not troubled greatly by them. The result was astonishing. The non-tither complained incessantly that nothing would grow on the land. The tither exhibited his products as the prize products of the region.

There before my eyes for an entire summer I saw displayed in an unforgettable manner what it means to have God working in behalf of man. No one can convince me that it does not pay even in temporal ways, to serve the living God faithfully and make His service first in everything. Yes, lives of devoted faithfulness do have connection with material safety and temporal welfare.

Some years ago I held a series of evangelical meetings in New (Continued on page 4, column 3)

Is Re-Incarnation Possible?

By L. A. DuBOSE
Hillsboro, Oregon

In this supposedly scientific day with knowledge increasing by leaps and bounds, spiritually it seems we are doing our best to retrogress. Perhaps the most amazing thing in the U.S.A. is not the rise of oddish cults within our own boundaries, but the importation of foreign occult groups which teach such things as witchcraft, astrology, mysticism, and reincarnation. All of these may sound logical; yet under thorough scientific and Scriptural investigation, not one of these will prove true.

Now I know that there is no thesis however powerful which will turn a "set" person from his chosen path. Once most people take a stand, good old stubbornness implants them forever there. But viewed in all its perspectives, reincarnation is so easily disproved that it is difficult to see how any reasoning person could either be taken in by it or remain with it. Consider its source, so alienated from light; so apart from any great thinkers, or so minus good works the world over. Pray, if the reader is thinking of reincarnation, or is in its grip, may we set forth a reasonable dissertation against the theory?

To do this article I have read several books that teach soul transmigration. I found no factual evidence, no driving belief, no commission to inspire one to live for, much less die for. Of course this was my judgment. Summed up, reincarnationists teach that upon death the soul must find a home for itself either in the living body of another person or in the body of some lower form of life. I also see listed the rebirth of a soul in a new body. To prove their points, reincarnationists offer many variants from the Bible.

For instance: Adam was formed a grown man (Gen. 2:7). God breathed into his nostrils, and

Adam then had a soul. A breath, a puff of air, a soul? Evidently the originators of this scheme did not think this thing through, possibly not even dreaming of the complexity of the life principle of an individual. Scriptures really teach that God imparted life from Himself to Adam. Gave birth, as it were, on about the same order as that of Jesus in Luke 1:35. After all, Jesus is called the second Adam in I Corinthians 15:45-47.

But, reincarnationists come back, there are people in the Bible who had more than one soul. What (Continued on page 6, column 5)

State And Church—A Present Problem

GEORGE W. McDANIEL
(1875-1927)

We have been passing through unusual times. The war has changed many things—some for better and some for worse. The government has insisted upon the subordination of everything else to one object, "the winning of the war." Right loyally have the people complied. They have surrendered their individual rights, sacrificed their own interests, and suppressed their own convictions in order that the government might have a free hand in carrying out its program. Where our people could not commend, they have kept silent. All this is indubitable proof of their patriotism. It is refutation of the charge that democracy cannot coordinate and concentrate for a huge task.

Such submission to governmental authorities in time of war, however, does not signify that we have ceased to think for ourselves; nor is it to be interpreted as indicating that we have forgotten our religious rights and privileges in the American system; nor does it mean that we have permanently foregone the guaranteed right of free speech. If we have submitted where protest was unavailing, it was only for the time being. Now that the war is practically over, we may, with propriety, and must, in justice to our conscience, give expression to our convictions.

In general it may be said that the government in a military situation enters into a field in which it has no concern in normal civil life, namely, that of religion. Entering this field to meet a national emergency, the obligation is imperative to deal with all religious organizations in a spirit of scrupulous equity. To practice or allow any discrimination in such case is just as much a violation of the principles of religious liberty as if the government were to attempt in civil life to regulate the religious life of the people.

The government violated the Priceless principle of "equal rights to all and special privileges to none" by admitting Roman Catholic organizations into the camps and excluding Episcopalians, Baptists, et al. The ground for this ac-

tion, we have heard, was that the Y.M.C.A. represented the Protestant denominations, though accredited denominational representatives were not consulted in the adoption of the plan. It ignored the fact however, that to a Baptist his message is just as precious and vital as the creed of the Roman Catholic is to the Catholic. It permitted the denomination which stands for the authority of the "church" to have access to the soldiers, and denied the right to the denomination which stands for the authority of the Bible. It discriminated in favor of the Roman Catholics and against the Baptists and others.

As an Episcopalian bishop recently said in my hearing, having his own denomination in mind: "The church should have the right to follow her children. The government called our children into the service and then said to the spiritual mother, 'You cannot follow and minister to them as a church.' " That, I say respectfully, was going beyond the government's real authority and violating the principle laid down in the Bill of Rights and incorporated in the Constitution of the United States. It was a reversal of the policy of the government which permitted voluntary preaching to soldiers in the Revolutionary and Confederate Wars.

Another instance of government meddling in religion and discrimination in favor of the Catholics was the order to merge the war service funds. If the Catholics were to be recognized as sufficiently separate and distinct and apart from others to be given special privileges in the camps, why should they be united with others when a campaign was to be made for funds? Had the Baptists been permitted to have their buildings in the camps they would have erected them and maintained them and would have provided the funds without asking the government or anybody else to aid them. The government gave access to the Catholics and denied it to the Baptists, and then violated its own rule, on which it admitted the Catholics, by lumping them with other war work activities when money was needed. Those who read know that this was not the original program, but that it was brought about after the Knights of Columbus held a meeting, in which they protested to the government and in some way influenced the President to change his mind and merge the funds.

Why is it that Catholic protests are effective at the White House and Baptist protests are not? If the Baptists were not a people

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

AN ENDLESS LIFE

"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:14-16).

The Levitical Code appointed that the priestly office descend upon the death of the father to his eldest son, according to the order of carnal generation. The Levitical

priesthood was interrupted by mortal death. But this is untrue of the priesthood of Jesus Christ. The law which constituted Him a priest was the power of an endless life. Christ is a priest by an oath of God after the order of Melchisedec, who had "Neither beginning of days, nor end of life" (Heb. 7:3). Jesus Christ has an unchangeable priesthood, "seeing he ever liveth to make intercession" (Heb. 7:25).

The Lord from Heaven is the living God, the Prince of Life, the One who is "alive for evermore" (Rev. 1:18). God the Father gave the

Mediator of the New Covenant an endless life. "Endless life" means in the Greek text "imperishable, indissoluble, indestructible." Christ has power in and of Himself to live forever. This suggests the perpetuity of His high priestly office and the continual virtue and efficacy of His priestly work. He not only has the power to preserve Himself alive, but also He communicates eternal life to all who rely upon His sacrifice and intercession.

In this message I want us to see how each believer shares in the (Continued on page 2, column 1)

A spirit of unity prevailed throughout the meeting and fellowship was excellent among the brethren. Some conferences in recent years have been characterized by little groups gathered outside the church after each service denouncing some other group on the other side of the building also in a little clan. To the best of my knowledge there were no such gatherings at our conference. While all did not agree completely on all things, each one did show brotherly love toward another. I thank God for the fine spirit displayed by all the brethren at our conference. This is the spirit which must prevail in all Bible conferences, if we are to stand firm against the Prince of Darkness.

The church put our speakers in the finest motel in town, and all our guests were privileged to eat the noon and evening meals on Thursday and Friday at the King's Table. God willing, we hope to have another conference next year at the same time and place. We ask all our brethren to begin now to make their plans to be with us.

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BRIEF NOTES

The Sovereign Grace Landmark Baptist Church of Marshall, Mich., and Pastor Steven Hamilton will conduct a week of special services December 11-17. Elder Joe M. Wilson of Winston-Salem, N.C., will be the speaker. The church meets at Convis Township Hall, 19½-mile Road, Convis Township. If you need more directions, please call 616-781-9662, or write Pastor Hamilton at 16525 B.S., Marshall, Mich. 49068.

The Sovereign Grace Baptist Mission, 616 South 9th St., Duncan, Okla., and Pastor J. E. Huffman need help in raising enough money for a down payment on a meeting house. They need about \$4,500 to \$5,000 in about 30 days. Any interested church or person should send their offerings to the mission at the above address. The zip code of Duncan is 73533. This mission work is sponsored by the Pinehaven Baptist Church and Pastor Elvis Gregory of Columbus, Miss.

An Endless Life

(Continued from page one)

endless life of his ever-living high Priest. All men have eternal existence, yet only believers in Jesus Christ have eternal life; that is, happiness and bliss without end. Jehovah has commanded that all who are united to Christ by faith have "the blessing, even life for evermore" (Ps. 133:3). Eternal life is the blessing of all spiritual blessings in Christ. The stream of spiritual life in Christ shall never cease, but increase till it swells and is swallowed up in the ocean of an endless life.

ITS PERSON

All life is derived from God who has self-existence and absolute life. Angelic, human, and plant life are from the ever-living God. In John 5:26 the Scripture says: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." The Father is the fountain and the author of life in all living creatures. The Son has life in Himself, essentially, originally, and indervatively as does the

Father. There is no life of any kind but what proceeds from the Father and the Son.

"He lives who lives to God alone, And all are dead beside; For other source than God is none, Whence life can be supplied."

But in what sense has the Father "given to the Son to have life in himself"? When and how did the Son receive it? I believe in a two-fold sense. First, I believe in eternity and by an eternal act of self-communication to the Mediator of the covenant it was given. John 17: 1-2 reads: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." There was a remnant out of all flesh given to the Son by the Father as His charge and trust. The Son agreed in the Covenant of Grace to give eternal life to all the Father had given Him.

Second, there is another sense in which the Father communicated life to the Son in the incarnation. Life begins at conception, and Christ was conceived in Mary's womb as "the Son of God" (Luke 1:35). When the eternal Son became flesh, it was written that Jesus Christ had life in Himself and was a source of life to His people. John 1:4 says: "In him was life; and the life was the light of men."

Life is in Christ in the highest sense, spiritual life, springing evermore, from direct vision of the Father and perfect fellowship with Him. In His the anthropic Person is "that eternal life which was with the Father" (I John 1:2). The life belonging to the eternal Word was manifested in human form some 1900 years ago, bringing Christ's life within the reach of men.

Christ and eternal life are inseparable, we cannot have one without the other. To know Jesus Christ is to have an endless life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). I John 5:12 declares: "He that hath the Son hath life; and he that hath not the Son of God hath not life." It is only as we contact Christ that we live. Our regeneration is connected with Him (Eph. 2:10). To live is Christ (Gal. 2:20; Phil. 1:21). Christ "is our life" (Col. 3:4). He as the source, cause and keeper of life is really our life. Christ lives in the believer and is eternal life.

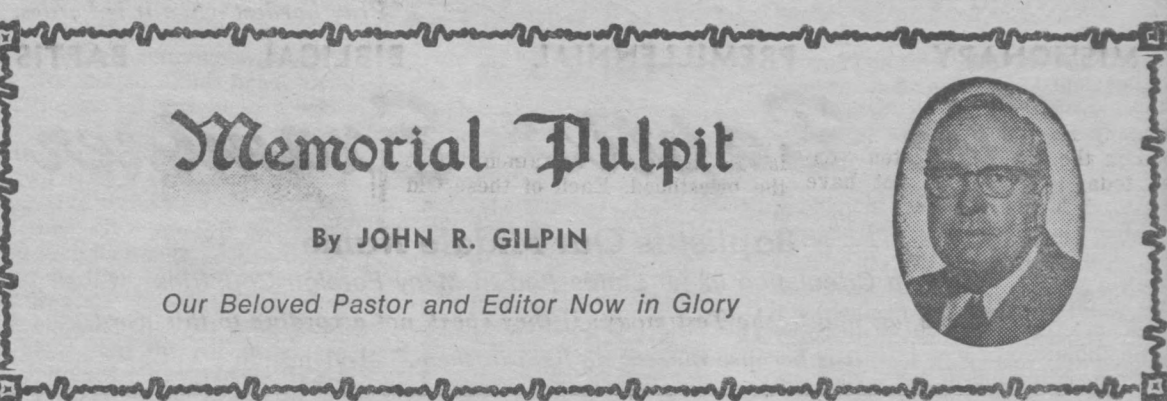
ITS PROMISE

We read in Titus 1:1-2: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began."

Eternal life is a Divine promise. It is the promise of a God Who cannot lie. It is a promise of great antiquity made before the ages through which the world has passed. God the Father in the Everlasting Covenant gave the elect in a solemn promise to Christ as co-inheritors with Him of eternal life. This promise made in eternity is assured by the unchanging faithfulness of God. It rests upon an absolute certainty.

The apostle preached the gospel which revealed how God gives eternal life to all who have "the faith of God's elect." In the gospel Christ is offered as the foundation of hope for eternal life. The glad tidings are designed to take men's minds off of the world and themselves and to hope in Christ for eternal life. The gospel is the good news about the eternal purpose of God to save a people through Christ Jesus. "And this is the promise that he hath promised us, even eternal life" (I John 2:25).

The Father never promised eternal life through baptism or church affiliation. He never promised everlasting life to those who do the best they can. He promised an endless life to Jesus Christ and to those joined to Him by faith. I Timothy 1:1 speaks of "the will of God, according to the promise of life which is in Christ Jesus." The gospel is the promise of life in Christ. Eternal life is the end and Christ the way to it (John 14:6). The life is put into the promise, and both



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory

DO WE NEED A PRIEST?

Read Hebrews 7:23-28.

Religion is as old as the human family, and the priesthood is as old as religion. This is just another way of saying that ever since the human family began, priesthood in some form has existed.

The priesthood is mentioned often and prominently in the Bible. Melchizedek is the first priest concerning whom the Word of God speaks.

"Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Gen. 14:18-20).

There is also recorded in the Scriptures the fact that Joseph married the daughter of poti-pherah, the priest of On.

"And Pharaoh called Joseph's

are sure and steadfast, for "all the promises of God in Christ Jesus are yea, and in him Amen" (II Cor. 1:20). How it thrills my heart to know that "grace reigns through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21).

ITS PRESENTATION

I John 5:11 declares: "And this is the record, that God hath given us eternal life, and this life is in his Son." Eternal life is treasured up in Christ and can be obtained only through Him. He alone can bestow this gift of grace. Man by nature is "alienated from the life of God" (Eph. 4:10) and possesses no title to everlasting life. Man cannot earn eternal life, for God can never be made a debtor to man. Men by nature neither desire nor deserve eternal life. Man can do no more than receive it as a pure gift from Jesus Christ.

Observe the Word: "God has given to us eternal life." The Father designed this life for the sheep from the eternal counsel. He prepared the means necessary to bring it to the sheep. He made it over to them by His Everlasting Covenant. In time He actually confers it upon those whom He brings to embrace His Son.

God the Father has committed into the hands of Jesus Christ the right to give eternal life. Romans 6:23 informs us: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The believer is given the privilege of sharing the endless life of Jesus Christ. This eternal life is the gift of God through Christ; it is God's grace-gift. Here is the great and glorious truth of the gospel. In the Person of Jesus Christ the Father gives regeneration and justification which issues into eternal life.

Christ declared of His sheep: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28-29). Endless spiritual life is a gift from Christ as the Mediator. He has power to give it to as many as the Father gave Him. This life is not merely offered but given by free grace to all for which it was intended. The Donor has the willingness and power to give it. It is not I will give it to all men, but I do give it to my sheep!

ITS POSSESSION

Eternal life is not something to be had at some future day. The enjoyment of it does not await the judgment of God. It is not completely a future blessedness, although it does have a future as-

name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt" (Gen. 41:45).

Moses, the deliverer of Israel from Egypt, was also married to a daughter of a priest, his wife being the daughter of Jethro, the priest of Midian.

"And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter" (Ex. 2:21).

In the days of Elijah, we read that there were 450 priests of Baal who ate at Jezebel's table. In addition to all these references to the various priests, the priesthood of Aaron and his sons is most prominently mentioned in the books of Exodus, Leviticus, Numbers, and Deuteronomy.

It is rather interesting to notice how the concept of the priesthood developed. Originally, every man acted as a priest for himself. Cain and Abel in bringing their offerings, stand as good illustrations of

this truth. After a while, the father of the home acted as a priest for the home. It was thus that Job offered sacrifices in behalf of his children.

"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:5).

While originally each man acted as a priest for himself, and later the father acted as a priest for the home, ultimately the Jews developed the concept of the priesthood under God until they had their priests and high priest who acted for the entire nation. Finally, our text declares that Christ became a high priest for the nations of the world. How interesting then this thought of the priesthood (Continued on page 3, column 1)

Christ, and a fitness for it by free grace. He has eternal life in faith and hope. He has the beginning of it in the knowledge and communion with Christ. He has the earnest and pledge of it in the indwelling Holy Spirit. How wonderful to contemplate a life in present possession which shall run parallel with the line of eternity!

ITS PROSPECT

Presently the true believer possesses the same endless life which Christ has in His spirit. He has been born of the incorruptible Seed. But, oh, this living spirit dwells in a body which is liable to corruption. Endless life for the believer's body is a future prospect. His immortality awaits the second coming of Christ. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear in glory" (Col. 3:3-4).

A good number of verses in the Bible bear upon the believer being brought into full possession of eternal life by means of a new body at the second advent. This is the "hope of eternal life."

ITS POWER

First, those who share the life of Christ in their souls are possessed (Continued on page 5, column 2)

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Do We Need A Priest?

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has developed.

In view of the fact that there are so many references to the priesthood in the Bible, folk often wonder today why we do not have priests. I have even had individuals hint that maybe the Catholics are scriptural in having priests and that we were unscriptural in view of the fact that no references to the priesthood are to be found in the Bible.

All this leads me to ask a question: Do we need a priest today? Emphatically, undoubtedly, and most certainly we do need a priest. That we do need a priest is evidenced by the fact that the priest represents man to God.

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Heb. 5:1).

In this the priest differs from the prophet. A prophet represents God to man. He is spokesman for God. The priest, in contrast, represents man to God. He is a spokesman for man. Well, since men sin and since they still need such representation, they will still need a priest.

There is a second reason why we need a priest, namely, because a priest presents sacrifices for the atonement of sins. Men still sin, and therefore we still need an atonement. Since we sin and still need an atonement, then, beloved, we still need a priest. We need one who is able to present sacrifices for our sins.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Thus, for these two reasons, we still need a priest today.

Since we need a priest, another question logically follows: Do we have a priest? I rejoice that each believer is his own priest before God.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever" (Rev. 1:6).

While each one who received Jesus is a believer-priest for himself, at the same time, Christ has become our great High Priest. Listen:

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:24-26).

How it does bless our souls then to know that while we need a priest to represent us to God, who is able to present sacrifices for our

If Jesus bore the cross and died on it for me, ought I not be willing to take it up for Him?

sins — how we do rejoice that we have such a one in the person of the Lord Jesus Christ.

III

It is indeed interesting to notice the superiority of Christ over the priests of the Old Testament. Much is said in the Old Testament about the priesthood. Each of these Old Testament priests were but sinful men. Before they could offer sacrifices for others, they had to offer sacrifices for themselves. This is pointedly revealed to us in that on the great day of atonement, before Aaron could offer any sacrifices in behalf of the nation, he had to offer a sacrifice for himself first.

"And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house" (Lev. 16:6).

In contrast to the sinfulness of the Old Testament priests, Jesus Christ Himself is sinless. Both the Old Testament priests and Christ are held up in decided contrast:

"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity: but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore" (Heb. 7:26-28).

How we do rejoice to know that while the Old Testament priest was sinful and needed to offer a sacrifice for himself, Christ is sinless. Listen:

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him" (II Cor. 5:21).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18,19).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

Several years ago, I was busy preaching in a revival meeting in country churches for sixty-three days in succession, during which time I ate fried chicken three meals every day, or in other words, 189 breakfasts, dinners, and suppers were of fried chicken. Shortly afterwards, I became ill and went to a doctor who said from preliminary examination that he thought I had some gall trouble. I wasn't the least bit surprised, for many times I had had folk tell me I had "too much gall." The doctor gave me some Graham dye capsules one afternoon and told me to refrain from supper and breakfast and be back at his office the next morning at eleven o'clock. Following his instructions religiously, I was at his office the next morning for him to give me a fluoroscopic examination. When he stood me before the fluoroscope, he



For December 24th, 1978

Philippians 3:15-21.

The admonitions, exhortations, and commandments of God through His inspired writers are so vital to the being and well-being of the churches. Therefore they should be examined in our studies and exemplified in our practices. Paul always set them forth in his preaching and made them the pattern of his life, so he could call the saints to follow him as he followed the Lord.

VERSE 15

"Let us therefore." He includes himself because he had not reached the mark in his practice. There was a diversity of growth among the Christians then as well as now.

"As many as be perfect." We have in verse 12, Paul stating his imperfections and now in verse 15, he speaks of perfection. This, as should be well known, is not a contradiction. In verse 12 he is referring to total sanctification of soul, body, and spirit, which will be completed at the resurrection. In verse 15 he is referring to maturity. We see this brought out in Hebrew 5:12-14, for "of full age" is translated perfect. We see a lack of growth referred to in I Corinthians 4:1,2.

"Be thus minded." Our eyes and our aim should always be on the target. Anything less would be dishonoring to God and a poor example for others.

"And if in anything ye be otherwise minded." It is always possible while in this life to be distracted or entangled with the affairs of this life and to lose sight of the bull's eye (II Tim. 2:4).

"God shall reveal even this unto you." What a precious thought this is! Thank God, the Lord is our Shepherd. He commands His sheep in their faithfulness and corrects His sheep in their unfaithfulness. He brings to our mind Scriptures

moved a large mirror in front of me and I saw every internal organ of my body in operation. He had told me if I actually had any gall trouble, those Graham dye capsules would cause dark spots to appear. He gave me a most thorough and rigid examination and when he finished, much to my joy, he declared that there was not a single dark spot that he could find.

Well, the same is likewise true concerning Jesus. You can subject the Lord Jesus Christ to the most minute examination; you can study His character microscopically or telescopically; you can study Him both extensively and intensively, yet when you have completed your observation, you will be ready to fall at His feet realizing that there is not a single dark spot on the character of the Son of God. He is pure, perfect, and holy. Thus, beloved, as our High Priest, He is far superior to the priests of the Old Testament in that He is sinless whereas they were sinful.

In the second place, Christ is superior to these Old Testament priests in that He Himself is morally perfect whereas the Old Testament priests were only physically perfect. It was required of the priests in the Old Testament that they be physically perfect. Listen:

"And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he, that hath a flat nose or anything superfluous. Or a man that is brokenfooted, or brokenhanded, or crookbacked; or a dwarf, or that hath a blemish in his eye, or be scurvy or scabbed, or hath his stones broken. No man that hath a blemish of the seed of Aaron the priest shall come (Continued on page 6, column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

we have been taught, and teaches us the truth we don't yet know. In this way we move toward both maturity and perfection.

VERSE 16

"Nevertheless." That is, don't spend your time worrying about what you do not know to the exclusion of doing what you know to do.

"Whereunto we have already attained." The babes in the churches and the more experienced members can practice together certain things because of like attainment.

"Let us walk by the same rule." Oneness in the church is attained as each member follows the same rule. Our rule of faith and practice is always to be the Bible. The church will never glorify God if the rule is changed or set aside because someone doesn't like it or believe it. To make the rule flexible would weaken both the mature Christian and the babes.

"Let us mind the same thing." How we need to be thus minded and also mind our business. Both the babe and the mature Christian is to earnestly contend for the faith.

VERSE 17

"Brethren, be followers together of me." God in mercy has set me forth as a pattern in salvation, suffering, and in service. Paul knew he was on the right course and believed we would do well to follow. Do we have the same assurance?

"And mark them which walk so as ye have us for an ensample."

Thank God, others were patterning their lives after Paul, and Paul admonished the saints to mark them so as to follow them as they followed Paul as he followed Christ. I further believe we have from the days of Paul to this present day, those who were followers of Paul and the Lord's churches. Can this be said of us?

VERSE 18

"For many walk, of whom I have told you often." A good, faithful minister is compelled to warn the flock of those who are going contrary to the truths of God, so as to keep the sheep from following them into the paths of disobedience and sin. Notice, Paul refers to them as "many." He also points out they were active; for they were walking. If Paul saw a need to warn in his day, how much more is it needed today? He also did this "often."

"And now tell you even weeping." Paul was both a very courageous as well as a very compassionate preacher. What commendable qualities these are! No doubt, some of Paul's kindred and associates of the past were included among these. This is true among those of us who are preachers today, but this should not hinder us

from warning the saints.

"That they are the enemies of the cross of Christ." Anyone who preaches another gospel or another way of salvation other than by grace through faith is an enemy of the cross of Christ; for he does not give all of the glory to God for salvation. How many enemies of the cross of Christ do we have today?

VERSE 19

"Whose end is destruction." Surely this is a reason to weep and to warn. Every tree which my Heavenly Father has not planted shall be plucked up. All enemies of the cross, either passive or active, are candidates for destruction. The woes of Matthew 23 can be applied to many today.

"Whose God is their belly." What an awful description! These enemies are self worshippers who are greedy of filthy lucre and who live only to gratify the flesh. They exploit the people to fill their own bellies and their own coffers.

"Whose glory is in their shame." They glory in filth and corruption which their preaching produces, of which they should be ashamed.

"Who mind earthly things." They are the friends of the world and find their fellowship, friendship and fun among the ungodly (I John 4:5).

VERSE 20

"For our conversation is in heaven." Here is the reason to follow Paul and men like Paul and not to follow the enemies of the cross. They are associated with two different realms; one with earthly things, and one with heavenly things; one with material and physical health and wealth, and one with eternal riches; one with the kingdom of darkness, and the other with the Kingdom of God's dear Son. Paul's conversation (citizenship) was in Heaven. His King was Christ. His inheritance was eternal. Is this where our citizenship is? We may have to remain on this earth for a little while and be subject to earthly magistrates in some respects, but this is only temporary.

"From whence also we look for the Saviour, the Lord Jesus Christ." "The King is coming! The King is coming!" As He went up at the ascension the cry was, "This same Jesus shall so come in like manner as ye have seen Him go into Heaven." The writer of Hebrews said, "For yet a little while, and He that shall come will come and will not tarry." Therefore, unto them that look for Him, shall He appear the second time." While the world and the worldly Christians are minding earthly things and looking for worldly advancement, the faithful Christian has his eyes on the clouds looking for salvation to be consummated.

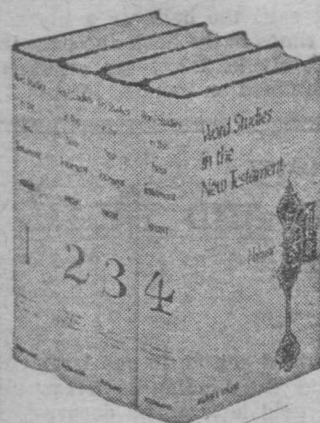
VERSE 21

"Who shall change our vile body." Yes, what a change that will be; for we, the saints, shall all be changed (I Cor. 15:51). Again, while the men of the earth are pampering and worshipping the flesh, the child of God is looking for something far better (II Cor. 5:1,2); to be delivered from this body of death (Rom. 7:24).

"That it may be fashioned like unto His glorious body." We shall be like Him (I John 3:2). We shall be "changed into the same image from glory to glory" (II Cor. 3:18).

"According to the working whereby He is able even to subdue all things unto Himself." The wonderful works of God should be the main theme of our earthly pilgrimage (Acts 2:11). He has worked, is working, and shall work. We see this throughout the book of Philippians and the entirety of the Bible.

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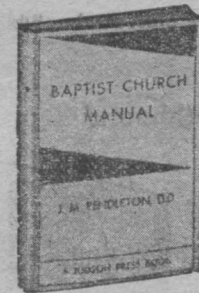
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THE BAPTIST EXAMINER

DECEMBER 16, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"When did the dispensation of the law end?"

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I take this question to mean, When did the ceremonial law end. The moral law is just as much in effect today as it was when Moses brought it down from off Mt. Sinai. It is just as much a sin to murder, commit adultery, fornication, lie or steal as it ever was. But the ceremonial law, the offering of dead animals on an altar, ended when the all-sufficient offering was offered up at Calvary. The animal sacrifices were a type of the sacrifice our Lord made when He gave Himself for our sins. So for us to offer up an animal sacrifice today would be the same as denying that the sacrifice our Lord offered up for us was sufficient. But if that sacrifice did not pay for your sins, all of them, they will never be paid for. You certainly cannot pay for them by your being ducked in the creek, or by anything else that you can do.

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I wasn't aware that it had. Allow me to quote from "The Institute of Biblical Law": "It is a modern heresy that holds that the law of God has no meaning nor any binding force for man today. It is an aspect of the influence of humanistic and evolutionary thought on the church, and it presents an evolving, developing god. This 'dispensational' god expressed himself in law in an earlier age, then later expressed himself in still another way. But this is not the God of Scripture, whose grace and law remain the same in every age, because He, as the sovereign and absolute Lord, changes not, nor does He need to change."

Many have a misunderstanding of some Scripture. Matthew 5:17,18 does say that Christ "fulfilled" the law but it does not mean that He did away with the law. The Greek

word "plerossi" means to fill and keep full, i.e., to put into force as a continuous thing. Christ came to put the law in force and keep it in force.

Some take this passage in Galatians 5:18 which speaks of His people being dead to the law as not being responsible to the law. We are "dead to the law" as an indictment (a legal sentence of death against us). The purpose of Christ's atoning work was to restore man to a position of covenant-keeping instead of covenant-breaking.

We are freed from the "law of sin and death" (Rom. 8:2) that the "righteousness of the law" (Rom. 8:4) might be fulfilled in us.

Galatians 3:13 tells us we are redeemed from the curse of the law. Notice that we are redeemed from the curse, not the law itself.

God's law and His grace have always been in effect and will remain in effect.

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The ceremonial law ended with the death of Christ at Calvary. This Law with its types and shadows prefiguring Christ, and His redemptive grace reached its climax when Christ the anti-type of Israel's spotless and blemishless passover lamb died in the room and stead of His people. Then, too, the setting aside of Israel by God for her harlotry, included the abrogation of many of her Divinely instituted judicial or civil laws. The moral law is eternal, and is binding upon all, the saved and the lost. The believer is not under the moral law as covenant of works to either be condemned or justified thereby, but the law yet serves the purpose for which it was originally given, and that is to discover to man his inner corruption, and to make him aware of his inability to perform righteousness according to God's standard.

Christ fulfilled the moral law for the elect of God, but He did not destroy it (Matt. 5:17), and it is yet used to restrain the sinfulness of the regenerate person, (Rom. 7:12-16). When the Scripture says, "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4), this means

Christ bore the condemnation of His people, and made void the condemning power of the law over them, having suffered their penalty.

But it should be made crystal clear that when Paul says, "We are not under law, but grace," that he is not saying we are free to sin, and that we are no longer morally responsible. "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:14-15). Our liberty under grace is measureless, but we are reminded by Paul, "... Only use not liberty for an occasion to the flesh" (Gal. 5:13). And on this subject, Peter says, "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Pet. 2:15-16). The law ended for me experientially when the free grace of God came in, for when grace comes in the law goes out. When Christ died the laws condemning power over me also died, and now while I am dead to the law, (for Divine justice exacted from Christ everything I owed, and I am eternally immune from the penalty annexed to that debt) and in view of this great truth, Paul says, "Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18). And it is here and now that "We should live soberly, righteously, and godly, in this present world" (Titus 2:12). The person who says we are no longer morally responsible unto God because we are no longer under law, but are now under grace has a dangerous and ill-formed concept of God's grace.

Does Tithing Pay?

(Continued from page one)

York City. Among those who attended was an elderly spinster who later came to be known affectionately among us as sister "Clancy." I need not add that she was Irish. She attended the Bible lectures with the deepest interest. It was plain she already knew God.

When she learned about tithing she was troubled. She waited until I had shaken hands with all the others after the meeting, and then approached me. In her delightful brogue she said, "You said that all God's children should pay one tenth of their income to Him."

"Yes, that is, I read it from the Bible."

"That's what I mean. Now I want to know if you think I should pay tithe."

"Why, surely—"

"Wait a minute. You don't know about me. Wait until I tell you. And then say whether God expects me to pay Him one tenth of my income."

"I am alone in the world. I have no relatives but one niece. She lives in Boston and is married. I have no income, no pension, from any source. I am beyond the age when I can work. And my sole support is furnished by this nephew by marriage. He sends me six dollars a week. He doesn't need to send it, but bless God, he does. That is all I have in the world."

"Well—"

"Wait a bit longer until you hear more, and you will be better able to tell me what I ought to do. The cheapest room I can get costs me four and one half dollars a week, and it remains so because I have lived there a long time. A goodhearted landlord has never raised the rent. And so I have a dollar and a half a week to live on, and that's all I have. Now, if I pay tithe on my income of six dollars, or sixty cents a week, I

will have, after paying my room rent, just ninety cents a week to live on. So now you know all about me. Do you think God expects me to pay tithe?"

I confess there never was a time when I wanted so much to say, "No, you poor soul, God can get along without your sixty cents a week. You can keep it and feed yourself with it."

But who was I to change the eternal requirements of God?

Looking down into those serious, earnest eyes of the dear old Irish lady, I told her that it was my understanding that she should obey God and pay the tithe, and that while God did not need her money, she needed God's abundant blessings that faithfulness in tithe paying would bring. And she replied, contentedly, "Very well, pastor. If God's blessed Word says to, I'll pay tithe. He has never failed me yet, and I've walked with Him many years. He will not fail me now."

The next week she brought me her sixty cents. How I did want to return it to her, and tell her that God's cause would somehow manage to struggle along without her sixty cents! But I did not dare to interfere with God's arrangements. So I gave her tithe to the church treasurer, who wrote a receipt for it and gave it to Sister Clancy.

Week by week, she faithfully and gladly brought her sixty cents, and it became a habit with me to stoop and whispering inquire, "Is everything going alright, Sister Clancy?" Invariably her reply was, "It is, thank God."

Once when I so inquired, she added, "It is amazing how kind the neighbors are since I began to tithe. They bring me things, so many things. And they never used to do it. And do you know, pastor, that somehow my ninety cents seems to go farther and buy more than my dollar and a half ever did. Ah, pastor, the good Lord can be relied upon to fulfill His blessed Word!"

Months later she came into my study, where it was always a pleasure to have her, squared her shoulders, gave her head a bit of a shake, and said, "I've had my wages raised."

"Tell me about it."

"That nephew of mine by marriage wrote me a letter. Here 'tis. And he tells me in it that his income has increased, and as he thought of how to use the extra money, it was borne in on him that I might not raise any protest if from now on he sent me ten dollars a week, instead of six. And here is the first ten dollar payment. And now, praise be, my tithe goes up to a dollar instead of sixty cents. And instead of having ninety cents a week to live on, I now have four dollars and a half. I dunno, I dunno whatever I'm to do with all that money. Ah! pastor, dear, how faithful the good Lord is to do all His promises!"

God promises to bless the faithful tithe payer, and God's blessing upon their lives is important. You may learn for yourself that nine tenths of your income with the blessing of God upon it, will go much farther and do much more than ten tenths of your income with the curse of God upon it.

Faithfulness in tithe paying is God's ancient recipe for immunity against financial depression and disaster. God invites us to a test. Shall we not test Him on this point? Let me be faithful in tithe paying, not for the purpose of get-

ting more money, but that we may be in union and harmony with our Maker. Then all the agencies under His control will work for us. When God is for us, who can be against us?

From THE EVANGELICAL CHRISTIAN.

Lily And Apple Tree

(Continued from Page One)

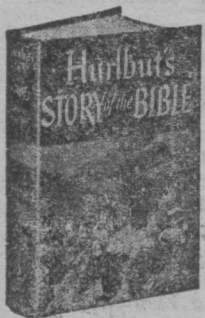
posed to this method of interpretation usually, and would not apply it to any other book in the Bible. The allegorical interpretation would say that the personal and historical allusions are not real history but are used as a convenient way to set forth the love of the Lord for His people. Frankly, I waver between the typical and allegorical interpreting of the book. But I am most sure that either way, the main message of the book is to set forth the love of the Lord and His people for one another. Those who believe that the book sets forth the love of the Lord for His people make those people to be: All the elect, or Israel, or the Church, or the individual believer. Though there may be application to all these, I believe the book sets forth the love fellowship between the Lord and the individual believer. And how wonderful and precious and encouraging and soul-stirring it is when looked at in this way.

And dear friend, if we learn anything from this book, let us learn the importance of the individual believer having much love fellowship with Jesus Christ. And as lovers delight to be alone, so there must be times when the individual believer is alone with the Lord in sweet and blessed fellowship. I believe that this matter of being alone with our Lord and having close fellowship with Him—and doing this often and at length—I believe this is a missing note in our lives today. And only God knows how much we lose in knowledge, in growth, in power, in blessing by not having more alone-love-fellowship with Jesus Christ.

In Song of Solomon we have much of mutual praise of the other between the Lord and the believer. No condemnation and fault-finding and murmuring and complaining. But much praising of and delighting in one another. We find this in the text that heads this message. Let us look at the Scripture here.

Who is the rose of Sharon and the lily of the valley? Many refer these figures to Jesus Christ. Certainly no great harm is done thereby, for He is the supremely lovely one. No beauty on earth can adequately set Him forth. So if we call Him the rose and the lily and sing of Him as such, we are setting forth a precious truth. But I doubt it is the truth of this verse of Scripture. It seems that this Scripture is referring to the believer, and that the believer is the rose of Sharon and the lily of the valley. It seems that this verse continues the speech of chapter 1:16, 17. And certainly the believer is speaking there and not the Lord. It is certain that the Lord answers in 2:2 and refers to the believer as a lily among the thorns. Then believers are called lilies in other places in this book. See 2:16; 6:2; 6:3. So, because 2:1 seems to continue the speech of Ch. 1:17, and because the Lord calls the believer a lily several times in the book and once immediately in 2:2, I am convinced (Continued on page 5, column 3)

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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"SACRIFICIAL GIVING"

"Lo, we have left all, and have followed Thee" (Mark 10:28).

The credit for this article goes to Mr. Henry Bosch, but it is so appropriate for teenage girls that I'm borrowing it, but giving him credit.

Some teenage girls who loved the Lord formed a "do without" club in order to raise money for missions. They determined to add to their fund by sacrificial giving. The majority, who were from well-to-do homes, easily found ways to contribute. But for one poor girl named Margie it was extremely difficult. One day she knelt by her bed and asked the Lord to show her something she could do without. As she prayed, her pet spaniel licked her hands. Suddenly she remembered that the family doctor had offered to buy him. The tears came as she exclaimed, "O Bright, I can't think of parting with you!" Then she thought of the words, "God so loved the world that He gave His only begotten Son." "I'll do it!" she said.

Going to the doctor's home, she sold the dog for \$50.00. Even though she missed her pet, she was still happy because she had been able to put all of the money into the mission fund. The doctor was pleased with the dog, but he wondered if a pressing need had caused the girl to part with him, so he stopped by her house. When he heard her story, he went home deep in thought. In his life of abundance he had never denied himself anything. The next morning Margie heard the dog scratch-

ing at the door. This note from the doctor was fastened to his collar: "Your practical Christianity has done more for me than any sermon I've ever heard. Last night I offered what's left of my life to God. I'd like to join your club, and begin by doing without Bright."

To be dedicated to God involves self-sacrifice. Do we love the Lord so much that we can say like Peter, "Lo, we have left all, and have followed Thee"?

An Endless Life

(Continued from Page Two)
by the power of His endless life. The life which Christ gives a believer has a sin-hating power: "He that hateth his life in this world shall keep it unto life eternal" (John 12:25). This new life in Christ imparts a holy nature. This holy nature cannot enjoy the sins of the flesh. It instinctively abhors that which is un-Christlike.

Second, this eternal life from Christ has a self-forgetting power: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29-30).

The possessor of eternal life in Christ denies himself. He seeks to decrease that Christ may increase. His greatest joy is forsaking all for the sake of Christ and His gospel. His only concern is "that the life also of Jesus might be made manifest" in his mortal flesh (II Cor 4:11). His motto is: "Not I, but Christ liveth in me" (Gal. 2:20).

Third, this gift of eternal life has a work-producing power. "Fight the good fight of faith, lay hold on eternal life . . ." (I Tim. 6:12). Then in verses 18 and 19 of the same chapter he said: "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Believers who labor for Christ lay a good foundation in reference to the future rewards. By a holy character and fruitful deeds we demonstrate that we have laid hold on what is truly life. That imperfect beginning in the soul on earth is perfected in glorification. He who builds his life upon the immortal, changeless Christ in this life has an abundant life to come which will last an eternity.

Fourth, this eternal life in Christ has power to make one concerned about spiritual matters. "He that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). Future life only expands the seeds sown here. A man cannot have eternal life without also possessing the desire to walk in the Spirit. To sow to the flesh is incompatible to the new life. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

Fifth, the spiritual life within has a power to influence a godly walk in this evil world. By water baptism we declare our old man died at Calvary with Jesus Christ. We rise from the watery grave to "walk in newness of life" (Rom. 6:4). Every time we return to sin, we belie our resurrection with Christ to newness of life and for-

get that we "were purged from our old sins" (II Pet. 1:9).

ITS PROCLAMATION

In this message I have held "forth the word of life" (Phil. 2:16); I have declared "the words of eternal life" (John 6:68). It is my business as a gospel preacher to tell men that God sent His Son into the world that all who believe on Him will have eternal life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). I am to preach that the Bible was written that men might have eternal life: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

Has God been pleased to use this message to bring you to see you are a sinner? Is sin a burden to your soul? Are you saying, "What shall I do that I might inherit eternal life?" How am I to know that I passed from death unto life? You can only know that you have eternal life by coming to know Christ as a personal Saviour. To know Him is to be a possessor of eternal life (John 17:3). All who know Him as Saviour and Lord can know that they possess everlasting life. "These things have I written unto you that believe on the name of the

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Son of God; that ye may know that ye have eternal life" (I John 5:13).

Oh, sinner, be not among those who judge themselves "unworthy of everlasting life" (Acts 13:46). The gospel calls upon the sinner to "believe on Christ to life everlasting" (I Tim. 1:16). If men refuse the free offer of the gospel, it is because they will not come to Christ that they "might have life" (John 5:40).

Lily And Apple Tree

(Continued from page four)
that the believer is the rose and the lily of Song of Solomon 2:1. And there is nothing wrong with this. For the Lord repeatedly and in the most elaborate speech refers to the beauty of the believer in this book. Of course when the Lord is praising the beauty and fragrance of the believer in this book, it is not that which is natural to the believer which the Lord praises. It is the beauty and fragrance that the Lord gives to the believer that is the object of the frequent praise of the Lord herein.

Now let us think of the believer as the rose and the lily. We see that the believer should live a pure, separated, and beautiful life. The believer's life should appear before the world as clean and pure. There should not be the ugliness about the believer that there is about the unsaved. As a beautiful flower, the believer should be different from all around him. Oh, the beauty that the Lord puts on and in the believer should shine out before the world as a real testimony to the grace of God. One cannot say too much about the kind of lovely, pure, clean life the believer should live in this world.

As the flowers give off a pleasing fragrance, so the believer should give off a fragrance to all around. The believer should be inoffensive and as much as possibly live peaceably with all men. I know some be-

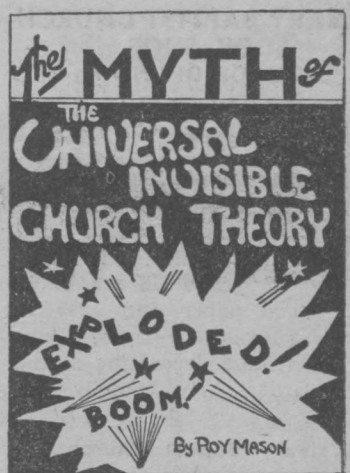
lievers like this. Whenever I am privileged to be in their presence they set forth a beauty and give forth a fragrance that is a blessing to all around them. Oh, I pray that I might be somewhat like that. See that beautiful flower yonder in the field. See how it stands out from all around it. See how beautiful and attractive it is. Go to it. Smell its sweet and pleasing fragrance. Dear friend, that is what the believer is to be.

Verse 2 of this chapter contrasts the lily with the thorns, and refers to the believer as a lily among the thorns. What a contrast this sets forth! In sight, the lily is so much more pleasing than the ugly thorn. In worth: what is the thorn worth and to whom is it worth anything? But the lily is worth much. What about the effect upon others? The thorn is hurtful to all around it and all who come in contact with it. But the lily is hurtful to none and a beauty and blessing to all. The lily is a work of the original and blessed creation of God which He pronounced good. The thorn is the result of God's curse on man's sin. The lily is here referred to as loved by the Lord, and as special to Him among the daughters. Yes, God's elect are precious to Him, blessed by Him and should give glory to Him and bring blessing to those around them. It would surely be easy and appropriate to apply Song of Solomon 2:2 to the Lord's true churches. And to say that true churches are like lilies giving forth blessing and truth and are the objects of the Lord's special love. And that false churches are like thorns, doing great hurt to all around by their false doctrines and under the curse of God.

Who is the apple tree among the trees of the wood? Oh, we all know who this is, don't we? It is our precious and wonderful Lord. He is the one who stands out among all others. There are none among the sons of men or among the heavenly hosts who can compare with Him. He is the God-man. There may be other trees of the wood that are good and enjoyable. But the Lord stands out as a special one to the believer. No other can with Him compare. He is the chiefest among ten thousand (5:10) and the altogether lovely one (5:16).

What are the blessings the believer receives from His Lord under the figure of the apple tree? They are set forth as two in this Scripture. First, He is a shade for His people and they sit under His shadow with great delight. We cannot appreciate this figure of shade as those who lived in hot, dry desert land did. Oh, how the weary traveller, plodding through the desert under the hot sun would look for some shade and when such was found would sit there with much delight. Jesus is our shade tree. He shades us from the heat of the Father's wrath against our sins. Oh, how we have sinned! Who can number his sins before God? Who can measure the wrath deserved by each one of them? But when one comes to know Jesus Christ as Saviour, they are by Him shaded from the Father's wrath. We deserve that wrath. Our sins cry to Heaven for vengeance. But the dear Saviour comes between the wrath of a holy God and the believer. See that one sitting under the shade of the apple tree. The sun still shines as brightly as ever. But its heat fell upon the apple tree and not on the one sitting in the shade. Oh, what a beautiful picture. The heat of God's wrath against our sin fell in all its burning power upon our dear Saviour. Oh, how terribly He was burnt by God's wrath! Hear Him cry out in that hour of His being forsaken by His God. But the believer sitting under the shade of the Saviour does not feel one ray of that terrible wrath.

He shields us from the fiery darts of Satan. How this enemy of men's souls desires to get at us, but we are protected by the Saviour. He is a roaring lion. But he is a chained lion. The chain may be long. But it is only as long as God permits it to be. And the lion cannot reach and devour the believing child of God. See the devil as he shoots his fiery darts at the believer. But the believer sits in the shade of the apple tree. And the apple tree catches and extinguishes the fiery darts of the devil ere they can reach the sheltered child of



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God.

He shields us from heat of persecution. The world hates the child of God and will do him all the hurt possible. Oh, beloved, if it were not for the protecting grace of our God, there would not be a saved person on the earth when tomorrow's sun arises. The world does all it can in ridicule and persecution of the believer. But the Lord shades us from the heat thereof. We may feel somewhat of the Devil's power against us and the world's hatred of us. But the heat thereof is taken away ere they reach us.

He shades us from the heat of temptation and trial. Oh what sore trials come upon us. What terrible temptations surround us. What a heat these are to our souls. We have felt their power. We have been buffeted therewith. But the dear Saviour shades us from the heat thereof. He does not remove them altogether. But He sanctifies to us our deepest distress. We do not feel the terrible heat we could therefrom.

We sit under His shadow with great delight. Being there is a delight to our souls. We have what we could find nowhere else. Dear friend, the only true delight is to be found in Jesus Christ. The possessions and pleasures of this world are unable to afford real delight to the soul. They are vanities and vexation of spirit. That one who has only the things of the world—no matter how much he has of it—is poor indeed. But the one who sits under the apple tree has great delight in the Saviour's love.

A second blessing Christ is to us under this figure is that "His fruit is sweet to the believer's taste." This fruit refers to all the things that the Lord is unto and does for the believer. Who can enumerate them? They are more than the tongue can tell. We might just say that Christ does all and is all unto the believing soul. This fruit includes all that the believer can ever need. So here we sit under the shade of the apple tree and enjoying the multitudinous blessings of our wonderful Lord. Does not this present a blessed picture to us?

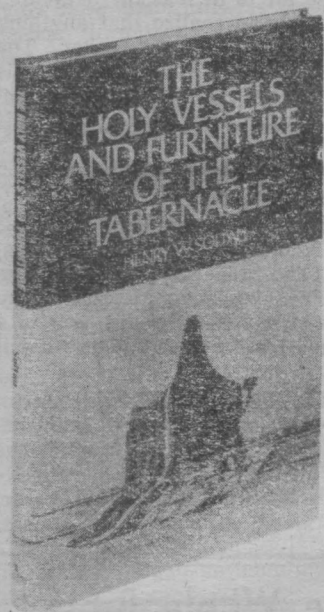
Well, what about all this? What about the lily and the rose? Do they describe your life before the world? Are you seeking to live a life that honors the Lord? Is your life a fragrant influence on others? What about the apple tree? Is Jesus more than all others unto you? Do you delight to sit in His shadow? Are His blessings sweet to your taste? Are you satisfied with Him and what He does for you and are you thankful to Him for all these things?

I think the great lesson in this Scripture and in the whole Song of Solomon is that of having a proper love fellowship with Jesus Christ. Spending time alone with Him. And from these times of fellowship we will learn the truth, we will draw strength for the work of living for Christ and serving Him. Our lives would be immeasurably blessed by a real improvement in our lives in the matter of love fellowship with Jesus Christ. May God speak to me and to you along these lines. God bless you all.

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Do We Need A Priest?

(Continued from page three)

nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God" (Lev. 21:16-21).

You will notice by this that even if a man had a broken finger he could not officiate as a priest.

The Catholics still demand physical perfection of their priests. That's why it is that every Catholic priest is such a fine, handsome, athletic type of manhood. When I was pastor in Cincinnati, I used to drive down to the Catholic Seminary and watch them play ball. It wasn't anything at all for them to get in a big argument which would result in the worst profanity, vulgarity, and fisticuff exhibition. I have heard the worst oaths, the most vulgar statements, and have seen the biggest fights on the part of those priests over a ball game I have ever witnessed in my life. However, they were most careful in their playing not to get a bone broken. Why even if they were to have the misfortune of breaking a finger, they would be disqualified from priesthood. What a shallow, sham, pretense at religion for one to think his profanity and vulgarity as nothing but the matter of physical perfection as everything.

Well, the Old Testament priests had to be physically perfect. In contrast, Jesus Christ is morally perfect. There never was one of whom it could be said that he possessed all moral perfections. Yet that is definitely true of Jesus. Listen:

"God is light and in him is no darkness at all" (I John 1:5).

Notice those words. How wonderful that although the Old Testament priests were physically perfect, Christ Himself is morally perfect.

In the third place, Christ was superior to the Old Testament priests in that He was intrinsically holy whereas the Old Testament priests were only clean by compulsion. Their cleanness and their holiness was all because it was demanded of them by the law. As an example, it is interesting to notice how they were affected by marriage. Listen:

"And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife" (Lev. 21:13,14).

The law thus compelled the Old Testament priests to be clean concerning the matter of marriage in that he was permitted to marry no one but a virgin. He was thus clean by compulsion.

Yet in a most decided contrast, Christ was clean not by compulsion, but because He is holiness itself. Listen:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

In the fourth place, Christ is superior to the Old Testament priests in that Christ discharged the sin debt whereas the Old Testament priests merely acknowledged it. Suppose a man owed an obligation, perhaps to the bank. On the date due, he goes to his creditor and in substance says: "I

promised to pay, but I'm empty handed. I cannot pay, though I would like to. All I can do is acknowledge my debt." It's thus when you renew a note without paying it off. You acknowledge your inability to pay and there acknowledge the debt. The Old Testament priests did this every year. On the day of atonement, when the priest came with his offering in behalf of the nation, he thus yearly acknowledged his inability to pay the sin debt. Listen:

"But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sin" (Heb. 10:3,4).

However, when Christ came, He paid the debt. We sing:

"Jesus paid it all
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

It is true Jesus did pay it all. The Scriptures were most emphatic in teaching us this truth, that the sin debt was paid by Him.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18).

What a marvelous blessed contrast then this is that whereas the Old Testament priest acknowledged their sin debt, Christ discharged it by paying it in full.

In the fifth place, Christ is superior to the Old Testament priests in that by His death He procured eternal redemption whereas the Old Testament priest could only procure an annual redemption. Each year the Old Testament priest offered his sacrifices for that particular year. The best that he could do was to produce an annual redemption.

Yet not so with Jesus, for He obtained eternal redemption in our behalf. What a blessed truth this is and how it thrills our souls to know that we are not redeemed a year at a time, but rather, for time and eternity. Listen:

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:11, 12, 25, 26).

In the sixth place, Christ is superior to the Old Testament priest in that He finished His work with one sacrifice whereas the Old Testament priest's work was never finished. The Word of God makes a remarkable revelation in this respect. Listen to this Scripture:

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:10-14).

In the Old Testament, the Jews, in their religious economy, worshipped in their tabernacle. In the first room which was ordinarily called the "outer holy place," there were three articles of furniture, namely the candlestick, the table of shewbread, and the altar of incense. Inside the second room, or the "holy of holies" was the ark of the covenant which was symbolic of God's presence. These were the only articles of furniture inside the tabernacle. There was no bench, no stool, no chair, and no place for the priest to sit. There

IS "THAT" IN THE BIBLE?



Question:

WHEN DID GOD GET TIRED?

After His work of creation, Genesis 2:2—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

was a reason for this. His work was never finished. He must offer again and again the same sacrifices because his work was never finished. Since his work was never finished, there was no reason to provide for him any place to sit.

How remarkable is the contrast in this respect as to Jesus. This Scripture declares that when He had offered one sacrifice, He "sat down on the right hand of God." Thus, while the Old Testament priest's work was never finished, His work was finished with one sacrifice in our behalf.

In the seventh place, Christ's priesthood is superior to that of the Old Testament priests in that His priesthood was unchangeable. The Old Testament priests did not continue because they died and their priesthood was therefore changeable. Yet not so with Jesus. Listen:

"But this man, because he continueth ever, hath an unchangeable priesthood" (Heb. 7:24).

The word "unchangeable" is one of the most interesting words in the original language in that it means that it does not pass to another, or in other words, the priesthood of Christ cannot be transmitted nor delegated. In the light of this verse of Scripture, then the Catholic idea of priesthood is absolutely false for their whole theory is that the pope, cardinal, bishop, and priest act as Christ's representatives, or each as his vicegerents here on earth. They claim that Christ's priesthood has been transmitted to them and they are serving by delegated authority. In the light of this verse their contention is an impious fraud.

This verse sets aside once and forever the idea of human priesthood and the auricular confession. I was in a Catholic church several years ago in the state of Virginia and saw a number of confession boxes into which the priest would go, and placing his ear to a hole in the box, would hear the confession of the individual who came to him to make a confession. Going through the Ten Commandments, some such confession doubtlessly resulted: "How many times have you cursed?" And on being told by the individual who is making the confession he knew not the number of times, then the priest would ask: "About how many times?" And thus with each of the Commandments and with all other questions pertaining to morality. I thought as I noticed the individuals passing in and out of those confession boxes, knowing that they had whispered into the ear of their confessor the sins of their lives, I thought, how foolish, how absurd, and how religiously preposterous in the light of this Scripture since Christ's priesthood was never delegated nor transmitted to any human being.

When Christ died on the cross, one of the miracles that accompanied His death was the rending of the veil of the temple.

"And behold, the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51).

You will notice that that veil was not rent from the bottom to the top, but rather from the top to the bottom as though the unseen hand of God had reached down to tear it. Of course, as you know, that veil separated the outer holy place from the holy of holies into which the high priest alone could go, and then only once each year. When Jesus had died and entered Heaven with His blood as a sacrifice for our sins, He thereby became our High Priest and the veil and the temple was miraculously and su-

pernaturnally rent in twain, signifying that the way into the holy of holies was now made possible to each of us through Jesus.

From that day on, we have needed no earthly being to represent us to God. We have needed no human priest. Christ is the only priest we need, and every Catholic priest is at least two thousand years behind time.

Another Scripture bears most strongly on this very question:

"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

Here's a Scripture which declares that God is in heaven and man is on earth, and that there is just one mediator to come between, and that one is Jesus Christ.

I sat up until two o'clock one morning in the city of Cincinnati talking to a Catholic girl. Finally I showed her this Scripture. She said: "If that's in the Catholic Bible, then the whole system of Catholicism fails." And she is exactly right. There is no further need for any mediator other than Jesus Christ Himself.

I say then, beloved, that Christ's priesthood does not change. He has never delegated it to any earthly being. As little as I respect the devil, I respect him more than any human priest who pretends to forgive sins.

Long years ago Elijah stood at Mt. Carmel and cried out against the priests of Baal. So would I stand today. I count no words too severe in my denunciation of them. I only wish that my speech might be a thunder bolt and every word a lightning flash as a protest against the whole system of human priesthood.

What a marvelous contrast then this is that whereas the Old Testament priesthood changed in that it passed from one to another, Christ's priesthood is unchangeable and has never been transmitted nor delegated to anyone else.

IV

The high priest's work, so our text declares, is to save to the uttermost. He saves to the uttermost of sin. That is He saves to the very worst of sinners. Listen:

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

He saves to the uttermost of time. I mean by this that He saves from past, present, and future sins. That is, He saves us from the sins of yesterday, today and tomorrow.

"And the blood of Jesus Christ his Son cleanse us from all sin" (I John 1:7).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13).

Furthermore, He saves us to the uttermost of place.

"But ye shall receive power, af-

ter that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Several years ago I knew of a Baptist deacon who left his church and united with the Catholics. On giving his reason for doing so, he said: "My soul is in the hands of my priest and he's responsible for it." Well, I too can say the same thing today. My soul is in the hands of my Priest and He is responsible for it. The difference is as to whom is the priest. This Catholic man's priest is an earthly man, whereas my Priest is the Lord Jesus Christ, God's Son from Heaven. May you trust Him and receive Him now as your own personal Saviour!



Is Re-Incarnation . . .

(Continued from page 1)

about Mary Magdalene with the seven devils in Mark 16:9 and the Gadarene demoniac in Mark 5:2-13? Is this not Biblical proof of multi-soul habitation? No. No. Please note, the Scriptures say very plainly that these two people had devils and evil spirits, not lost souls.

My friends who have been led astray in this philosophy have overlooked the fact that what enslaved Mary Magdalene and the others were the many iniquitous habits to which they had become habituated. For instance, in the first century a person would not be called a drug addict, but it would be said that he was possessed by the drug demon. Incidentally, this could be a good term today for these health hazards.

The Bible contains absolutely no account of souls ever transmigrating to any living person's body. Scriptures consistently teach that the soul at death returns to God, whether for judgment of the lost or reward of the believing. See Eccl. 3:21 and 12:7. A person is out of God, but not necessarily with God. His body, his worldly conscious part, is out of the earth, and to the earth it will eventually return; but the soul, which is his inner conscious self, is out of and from God, and will just as naturally ascend before God for placement as the carrier body will return to mother earth.

The third part of man, his spirit, is his God conscious part; but it is here where evil gets in to twist, warp, and damage. In dealing with the twistings of reincarnation, we shall not ignore scriptural principles; for to us it is the beginning of wisdom to realize that anything made must have a maker. The first teaching ever found in this world about the soul is in that ancient Scripture (Gen. 2:7). This should establish Holy Writ as a just criteria when meditating upon soul doctrines.

Let us deal specifically with this soul wandering thing, reincarnation. The general pattern of its teachings we have already given. From what source did such a strange tenet spring? Where did it get its start?

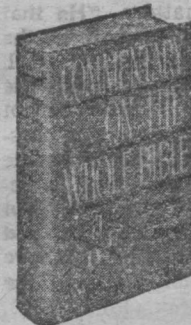
From the historical evidence reviewed, I gather that the exact beginning of reincarnation would be difficult to prove. Some encyclopedias hazard a guess that its or-

(Continued on page 8, column 1)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

An article in AMERICAN MEDICAL NEWS, the publication of the American Medical Association, says that venereal disease is increasing faster among homosexuals than among heterosexuals. The article, which is supported by an AMA poll of 1,000 doctors across the country, says that "syphilis in gay men has been estimated to account for as high as 50 percent of reported cases in large cities and about a third of the cases nationally. Evidence from New York City bears out the indications that syphilis is epidemic in the homosexual population."

The rapid rise in venereal disease among homosexuals, the article says, is due to "gay rights" campaigns which have brought more homosexuals "out of the closet" and into promiscuous sexual activity; the reluctance of homosexuals to tell physicians about their sexual practices; and, physicians who are too embarrassed "to ask male patients about the gender and number of consorts and the frequency and type of sexual relations" (THE REVIEW OF THE NEWS, 11-15-78).

Do you want to know what life is like in the Soviet Concentration camps where are found many Baptists and other Christians? A letter smuggled out of a concentration camp in Sosnovka, U.S.S.R., by Soviet dissident Andrei Sakharov tells of the guards, the barbed wire and guard-dogs, as well as the grim darkness, and dampness, and the mildewed stench of cement and urine.

The food, says Prisoner X, is revolting and consists of two ounces of rotting fish; less than an ounce of tainted lard and a thin smelly soup made either of onions or decaying cabbage for lunch; and, more smelly soup and a tiny piece of bread for supper. He says that the whole camp suffers from intestinal and stomach pains and that medical care is virtually non-existent.

Would you like to trade places with these persecuted brethren? But for the grace of God, you and I would be in this same condition. Please pray for these persecuted souls.

One more step toward world government may be taken next year when the European Common Market attempts to elect a "Euro-Parliament" which will lead to a United States of Europe. The greatest resistance to the internationalist move is coming from Britain, the last country to join the Common Market and the home of Fabian Socialism. Britain is not yet ready to give up its national sovereignty.

For almost 20 years, EEC has been building power with this latest move intended to place all international economic decisions in the hands of the new Euro-Parliament. Presently, nine nations are in the

Common Market: Belgium, France, West Germany, Italy, Luxembourg, the Netherlands, Ireland, Denmark, and Britain. Currently, the Common Market's parliament has control of only half of the \$18 billion annual budget and can offer only advice to other Common Market institutions. The European Commission controls the remainder of the budget.

The stage is being set for the revival of the Roman Empire just as Daniel and John predicted centuries ago.

NEW YORK (EP) — The Evangelical and Catholic Mission, an unofficial group within the Episcopal Church, has given "thanks to God" that the Church of England's General Synod has voted down a proposal to ordain women to the priesthood.

LONDON (EP) — Soviet authorities have given permission for the importation of 25,000 Russian Bibles—the largest shipment of Bibles to the USSR in history—according to a United Bible Society's announcement here.

The import permit was granted to the All-Union Council of Evangelical Christian - Baptists in the Soviet Union. It is asking the European Region of the United Bible Societies, which embraces more than 50 national Bible societies throughout the world, to supply the Bibles, as well as 2,000 Russian concordances.

Russian Baptists have taken delivery of about 10,000 Bibles printed by the Orthodox Press in Moscow during the last few years. But demand for Scripture considerably exceeded supply and so the application for the import permit was made.

"Ever since the 19th century there has never been such a large import of Bibles into Russia at any one time," said Dr. Ole Van Luyn, regional secretary for Europe for the UBS. "The last major consignment of Bibles sent into the Soviet Union was in 1947 when 10,000 were allowed in."

AUSTIN, Texas (EP)—Madalyn Murray O'Hair and her American Atheist Center here have been ordered to pay \$80,000 in damages to a former employee of the center—Susanne Lee Strobel—who charges Ms. O'Hair slandered her by calling her a thief on Oct. 25, 1977, in the presence of reporters.

Kenneth Bassford, foreman of the state district court jury, said 10 members of the 12-member jury had agreed Mrs. Strobel should receive \$60,000 in exemplary damages and \$20,000 in actual damages. Ms. O'Hair, who said she would appeal the decision, said, "This is exactly what I would expect from a jury of malice-filled Christians." Austin police, investigating Ms. O'Hair's charge that Mrs. Strobel

stole program tape from the Atheist Center, said their investigation proved the accusations to be "unfounded."

WASHINGTON, D.C. (EP) — President Jimmy Carter, in one of his lesser publicized actions, has signed the repeal of a century-old law that bare any church from owning more than \$50,000 worth of land in a U.S. territory. The law, passed in 1862, was originally part of an anti-polygamy law aimed at Mormons who were spreading across the then Territory of Utah.

One executive at a major Protestant mission board said he had never heard of the law, but quipped, "It'll be a great relief to us all to know that we're legal at last."

NEW YORK (EP) — Andrew Young, United States Ambassador to the U.N. defended the controversial \$85,000 World Council of Churches' grant to the Patriotic Front in Rhodesia. His comment came in a response to a question during the Religious Editors' Seminar at the U.N. Thursday, November 16.

NASHVILLE, Tenn. (EP) — Gambling proponents lost three races Nov. 7 when voters in Florida, New Jersey and Virginia turned back efforts to legalize casino gambling, jai alai betting and parimutuel horse racing betting. In

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Virginia and Florida, large circulation Baptist newspapers spearheaded the anti-gambling efforts.

Opponents of casino gambling in Florida, which already has horse and dog tracks and jai alai, found themselves in strange company when parimutuel interests joined religious groups and chambers of commerce to defeat casinos almost three to one. Casinos lost 1,614,068 to \$44,638, with spokesmen for every major religious denomination and the governor fighting casinos on moral grounds; chambers of commerce saying, "Casinos are bad business"; and the parimutuel interests protecting themselves in the background.

Floridians didn't bite the "Help Florida, Help Yourself" carrot dangled by the casino interests. Edgar Cooper, editor of the 87,000 circulation "Florida Baptist Witness," came out strongly against the casinos, which failed to carry a single county in Florida.

Virginians told their state legislature, by a vote of 577,731 to 535,897 through a non-binding referendum, that they wanted no part of parimutuel gambling. A bill to legalize and control parimutuels passed the state's general assembly for the first time, by a single vote, after passing the senate several times in the past. But when put to a referendum, "a unique demonstration of unity by the religious leadership" of Virginia led to defeat, according to Julian Pentecost, editor of the "Religious Herald," state Baptist newspaper.

In New Jersey, where legalization of casino gambling in 1976 has failed to revitalize decaying Atlantic City, jai alai betting was squashed by 901,858 to 625,352, carrying only one of 21 counties in the state. The New Jersey Christian Conference on Legislation, under the leadership of Samuel Jeanes, fronted an information blitz with a fact sheet to 3,000 churches, every Chamber of Commerce and mayor in New Jersey and with letters to the media.

MADRID (EP) — Evangelical churches in Spain have rallied in opposition to a proposed state government ecclesiastical tax. Juan Gili, President of Evangelism in Action and board member of the

Spanish Evangelical Defense Commission, issued a statement that declared in part:

"The State should make a clear distinction between citizens and members of churches. It is essential to religious liberty that the churches be sustained by voluntary offerings of their faithful ones and the State exact taxes from the citizens."

"The intervention of the State financing churches from a public budget causes confusion between the identity of the citizens and that of the Christians. It burdens the national budget and deteriorates the sense of the economic responsibility of the faithful to the church."

"The State and the churches are committed by their very nature to cooperate together for the promotion of the well being of the society while at the same time both conserve their own independence . . . The Spanish churches and confessional associations expect from the State a just governmental treatment without privileges according to one's religious identity, but rather the same treatment that is provided for all secular, non-profit entities of the nation."

State And Church . .

(Continued from page one)
seven million strong, if they were only one million or one thousand strong, that would not invalidate their rights under the Constitution. Fair treatment should be given to every denomination, irrespective of its size. It is antagonistic to the very principle of separation of Church and State for any church, particularly the one which constantly meddles in State affairs, to be given preference by civil authorities. Baptists ask no special favors of the government; they ask only their inherent rights, their constitutional privileges, and they will be satisfied with nothing else.

Gladstone once said that it was the duty of the government "to make it easy for people to do right." The government made it hard for Baptists to do their duty by the moral welfare of the men in the service, when it not merely approved, but practically originated and forced a joint campaign, by which Baptists had to give to Roman Catholic propaganda, or be misjudged by their fellow citizens as penurious, bigoted and unpatriotic.

It is not the point to say that the United War Work Campaign was a success. The machinery employed in that campaign and the patriotic temper of our people would make anything a success. Success does not validate wrong or injustice. The Catholics should have made the effort alone in raising funds for their special work, since they had sought and secured recognition by the government as being distinct from all others. The truth is, their failure to secure the amount sought in their first campaign made them apprehensive lest they should fail in a second. They used the opportunity in the united campaign to exploit their exaggerated numbers and proclaim their patriotism. They were the only ones in the joint meetings, so far as I heard, who had the poor taste to parade statistics and advertise the loyalty of their "church" in America. If some of us counted as they do, we would astound ourselves and others with startling statistics.

There is no need to say that the Catholic organization in the camps was not propaganda. We know better. If it were not a propaganda, how did it come about that in one camp in the South a priest proselyted eighty-odd Protestant young men; that in another camp a priest strung beads around a dying Protestant in the hospital and received him into the Roman Catholic Church before he died; that numbers of our young men whose eyes were open and who were alert to the insidious methods of Romanists have said personally or in letters that the Catholics were working for their ends, and that outsiders did not realize what they were doing; that Romanist services in the camps were featured and a press publicity given to them out of proportion to their importance and sometimes to the disparagement and neglect of Protestant

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services?

The government might have known, from the whole history of the Romanists, what they would do under the special rights granted them in the camps. Professing to discountenance sectarianism in the army, the government made the egregious blunder of admitting to special privileges the most sectarian of the sects. The Romanists could not be true to their religion without propaganda and proselytism. They think that all outside of their church are lost, whether they be Presbyterians, Methodists, or what not, and they are conscientiously bound to put forth every effort to bring all others into their church.

Last of all came the proposal for a "Liberty Church" in the "Ordnance Reservations." These reservations are owned, or controlled, by the government for the making of explosives. The government admitted the Roman Catholics and Jews to these reservations and said to all the other denominations, "You cannot come in except through the 'Liberty Church.'" "Liberty" is a misnomer. The rules for governing that "Church" show that it represents anything but "liberty." It is so regulated and restricted that the constituent members do not control. It is also an attempt to amalgamation, and, as Bishop Thompson said in a confession at Newport News, there is danger of "chemical reaction."

The government said bluntly that it is "impossible" to admit the denominations to these reservations. Why impossible? Take Penniman, for example—an ordnance reservation six miles from Williamsburg, Virginia. One-half of the eight thousand people at Penniman were Baptists, or from Baptist families, or of Baptist inclination. They said so by cards which they signed in the religious census of Penniman. Yet the Roman Catholics, who represented only a small percent, were allowed to function at Penniman, and the Baptists, who represented fully half of the people, were forbidden. The government urged people to move to these reservations and work on munitions. Baptists responded and took their wives and children and set up family life in the reservation, and the government prescribed that they should not have a church. Where is the (Continued on page 8, column 4)

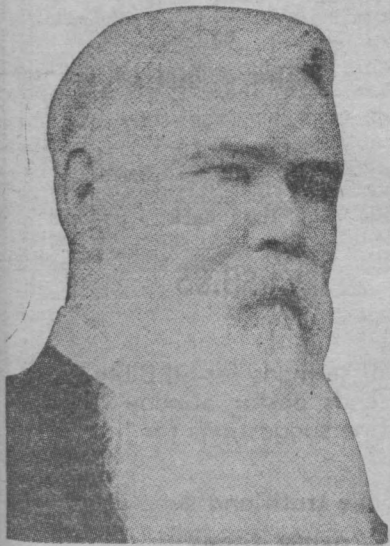
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Is Re-Incarnation . . .

(Continued from page six)
igin was in Egypt; others, in India; some, in parts of Europe. One enthusiast on reincarnation stated that any person could either find or not find reincarnation in the Bible, depending upon his own viewpoint. Further, he went on to say he himself believed that reincarnation was first shown in the Babylonian Epic of Gilgamesh. Upon reading this epic, I can truthfully say that one can possibly read into it the concept of reincarnation—that is, if he is so minded. Of course one must realize that proponents of soul transmigration do make out-of-the-ordinary claims, which is a human thing to do.

The most reliable information I did gather places the start of reincarnation in the regions of Mesopotamia, around 400 B.C. From there, evidence indicates that it drifted to Egypt, through Egypt to Greece, and from Grecian pagans to other parts of Europe. And also to India, whence in time it was seemingly to leaven the whole of Oriental culture. Concerning the beginning of reincarnation one source states, the masters of occult science never doubted its Jewish character or its old origin.

Beginnings of most mythical teachings are lost in antiquity. But if, as some claim, a group of dispersed Hebrews in Mesopotamia originated the idea—waiting, longing for the coming Messiah, hoping that their souls would somehow last until that day—they could very easily have taken from the Bible

this curious assurance that their souls would tarry until the Anointed one came. And of course for the doubtful, the curious, there had to be some explanation as to just where the soul would reside. No one would like to think of his soul as part of a dead and stinking corpse. Error is often just a part of truth, distended, distorted, or magnified to capture the fancy of shallow thinkers. By the third century A.D., the idea of reincarnation had become ingrafted into most heathen religions.

Thus we see the doctrine of reincarnation continually coming up in new guises; being made to fit all kinds of superstitions, regardless if these deities were the sun, the moon, or the mythical gods of Greece or Rome. The thinking of soul transmigration did fit in with them rather well, since reincarnation itself is a superstition.

Hoping to find some ground to stand upon, those who believe in reincarnation quote parts of the Bible today as easily as they once quoted the teachings of Zeus. However, reincarnation is both distinctly alien and repellent to Biblical thought. For instance, at the resurrection (the second coming of our Lord), how many souls are to be reunited with that body coming up out of the grave? Or how many souls have to repent when one is converted? Or be sure your sin shall find you out. Why the singular 'you' there, if man is a synthesis of souls?

Does the Bible say that a composite of souls betrayed Jesus for thirty pieces of silver, or was it one living soul by the name of

Judas Iscariot? How many people died on the cross for you? How many souls went into Hades, the land of the dead, at Jesus' death? Peter says just one. Read Acts 2:27: "Because thou wilt not leave my soul in hell (Hades), neither wilt thou suffer thine Holy One to see corruption."

But, you may object, there were demons residing within the Gadaranian demoniac of Mark 5. All right, if you will not accept that bad habits and sicknesses were termed demoniac possession, let us really get technical. Did the Gadaranian demoniac say, "I have a legion of lost souls from bad men inhibiting my body?"

No. He said, "My name is legion: for we are many."

Yes, a legion of many, many bad habits; lusts, fulfillments of all that is harmful. However, what was the estimate of Jesus? One: "Come out of man, thou unclean spirit!" (Mark 5:8). Compare also with Matthew 8:28-34.

Yes, one. The man was lost. The devil owned him, resided in his heart as the poor man's liege lord. Jesus did not say, "Come out of the man, you legion." Or, "Come out of the man, you dope fiend; you wino king; you Sodomite stinker; you adulterer; you liar; you thief; you murderer. . . ." We could go on and on until our words become legion but Jesus bade one spirit only to come out: the devil, the evil, unbelieving spirit of this world. Jesus could also have said, "You have come. You have confessed. Your faith hath made you whole." See Luke 7:50.

You see, according to Bible doctrine only one soul can be resident within you. Neither God nor Satan moves out the soul, or even crowds it out of the body, for the soul of man is his life, and he must retain full control of every cell, whether it be muscle, bone or brain or neuron fibre. Let us take an example from the Scriptures on the proper mode of entrance: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Now this statement is made to a fallen race. We do not have to fall; we arrived on earth in that manner, according to Bible doctrine. Mankind is from the derivation of Adam, the man who fell. Isaiah is picturing God as a rescuer, pleading to be the Saviour. He wants you to partake of His Spirit, to be a new man, a citizen of His kingdom. And he wants to come in by the thought-process. If you do this, God will not crowd out your spirit, but will quicken it in a newer, higher life. His Spirit, His wishes, His words will ultimately control all of you, for you will eventually become a patriotic citizen of His good kingdom.

The power of evil is negative only. Even so except let by truth, evil just gradually seeps over those without Him. Now I did not make this doctrine, it is simple Bible teaching. Do not be surprised if many who teach the Bible disagree with straight theology. There are many that profess to teach the Bible who really believe their own opinions are of much greater importance. Which had you rather accept, the Word which has stood true for all times past, present, and future, or the opinions of some false - feathered religious bird, whose word perhaps will not even last out his own lifetime?

Now, let us delve a little deeper into the impossibility of soul wandering. First, we are glad, we are very happy that the proponents of reincarnation accept that man has a soul. The word soul, by the way, is many times interchangeable with the word spirit and vice versa. The primary meaning of the Hebrew word *nepes* (soul), is of something possessing life. Thus we have a kinship with animals, in that they too have *nepes*, they also possess life. *Nepes* is also identified with blood in the Bible, the fluid which is essential to life. 754 times the word *nepes* occurs in the Old Testament, and is akin to the thinking of life-principle in many Old Testament passages. *Psyche* is

the Greek corresponding word for the Hebrew *nepes* in the New Testament. There are eleven New Testament cases where the reference of *psyche*, or the soul of man, shows life after the physical death of a person that once existed on earth.

Thus we have tried to establish the Bible teaching that the "soul" is inextricably man's life, not only the fleshly part, but also that unseen, governing, motivating influence of the individual himself.

State And Church . .

(Continued from page 7)
common sense, or the law, or the justice in this? The government proposes to use certain of these plants as industrial reservations and perpetuate the injustice to Baptists that it perpetrated in time of war.

The promoter of the "Liberty Church," a very amiable and earnest gentleman, by the way, said, perhaps inadvertently, in the Newport News conference, that it was hoped that when the war was over there would come about from these "Liberty Churches" an interchange of church membership and open communion. The Baptist State Mission Board of Virginia sent a committee to the conference on the "Liberty Church," instructed to present the following resolutions:

1. We are earnestly desirous of co-operating in every possible way in caring for the religious life of the people in and around the ordnance reservations.

2. We consider the proposed plan of the "Liberty Church" undesirable and impracticable.

3. In our judgment, if the denominations are not to be permitted to function separately in the reservations, the object aimed at can be better attained by and through the Y.M.C.A.

4. We are ready to secure and contribute a fair percentage of such funds as may be necessary to support a Y.M.C.A. in each ordnance reservation.

It developed that the Episcopalians were almost as averse to the "Liberty Church" as were the Baptists. A bishop referred to the government's infringement upon religious freedom for which they had fought and, turning to a Baptist, he said, "and the Baptists also." We were glad to know that the Episcopalians were jealous for religious freedom and that they interpreted the proposal of the "Liberty Church" much as we did. It should make no headway. Why cannot the government see that it is best for the government and for the denominations and for all the people, to leave them free in the exercise of their religion? We shall prosper most under such a government. The denominations could function in a reservation of ten thousand people with as little friction as they do in a town of ten thousand people. If the government could only realize that it is not competent to manage the religion of the people it would escape many a blunder.

More than ever is one convinced of the wisdom of the Baptist po-

sition and the necessity for presenting our views clearly and forcefully and fraternally. As we once took the lead in winning and establishing religious freedom we should now take the lead in clarifying and preserving it. We might waive the declarations of our Baptist people under the old regime of religious oppression; we might leave others to narrate our struggles for entire separation of Church and State and confine the issue to just one question: "Shall the government abide by the will of the people as incorporated in the laws of the States and Nation?" On that issue we would submit that all the Bills of Rights provide for full freedom of religious opinion and worship, and for equality before the law of all religious denominations and their members; and many forbid the establishment of any particular church or sect, and declare that no public money ought to be applied in aid of any religious body or sectarian institution.

Furthermore, we would submit that the Constitution specifies that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Congress is the only lawmaking body, and what it cannot do an official or department or board or an agent of the government cannot do. And what cannot be done directly cannot be done indirectly. Yet, when four thousand Baptist people in an industrial reservation are told they cannot have a Baptist Church where they are asked by the government to live and work, and when seven million Baptists are forbidden to minister to their members in the camps, it is both an evasion and a violation of the fundamental law of the land, by officials who have no constitutional prerogatives in the matter. When the government offers to build a church on government land for Roman Catholics it is appropriating public funds for sectarian purposes. When it forbids the Baptists to erect a building at their own expense in such a reservation it is destroying "the equality before the law of all religious denominations." A sentence from "Notes on Virginia" is as true as it was in 1781: "It is error alone which needs the support of government. Truth can stand by itself." It appears that some of the "Powers that be" care nothing "for full freedom of religious opinion and worship." I am aware that religious freedom is a civil right, and that in times of war necessities and emergencies may alter, for the time being, this right; but I am not aware of any authority in war or in peace for inequality, unfairness, and injustice towards any denomination or for governmental assumption of religious functions.

EDITOR'S NOTE: Most of the generation living today are totally ignorant of the facts which Bro. McDaniel relates during World War I. Let us remember that the Roman Catholic Church boasts of never changing. I wonder what special funds and privileges the Catholics are receiving in our generation like they did during World War I. Does it not behoove modern Baptists to check into this?

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